1607

# *Lamentable newes out of Monmouth-ſhire in Wales.*

CONTAYNING,

The wonderfull and moſt fearefull accidents of the great ouerflowing of waters in the ſaide Countye, *drowning infinite numbers of Cattell of all kinds, as Sheepe, Oxen, Kine and horſes, with others: together with the loſſe of many men, women and Children, and the ſubuerſion of xxvi Pariſhes in Ianuary laſt*

1607.

*LONDON*

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# To the Reader.

READER, when theſe newes were brought, & an importunitie vſed to me, that I would giue thē ſome forme, & beſtow an exhortation on them, I was vnwilling, both in regard of that ſhort ſpace (of leſſe then one day which was limited to vndertake the matter) and alſo in reſpect of the vſual vnfaithfullnes of men ordinarily in reporting of ſuch accidents as theſe bee: whereby it often falleth out, that the relater of them reapeth much diſcredit. But when I could not haue theſe iuſt excuſes taken, I began and finiſhed this buſineſſe, as the ſhorte

ſpace wold permit me. And now I offer it vnto thee, read it with that good affecti-on wherewith I doe preſent it, and I am ſure, it both may and will profit thee by putting thee in remembrance why God doth puniſh others, that ſo thou maiſt thy ſelfe in time looke vnto thine own courſes, leaſt he proceed in the ſame or ſome more grieuous maner with thee: for our vices are the ſerpẽts of our ſoules, ſtinging them to death, vnleſſe we looke vp vnto him that was nailed vppon the Croſſe, that ſo we may be cured of them, & be brought to forſake and relinquiſh them. Well then, ſeeing that it is meere wickedneſſe to change or alter good lawes, to awake ſtrife, or wilfully to main-taine it; to abate nobility, & exalt the vn-worthy; to baniſh gods ſeruants, and to

# To the Reader.

honour the graceleſſe; to loue flatterers and diſpraiſe the vertuous & plaine dealers; to imbrace delights and paſtimes, & neglect works of duty and office, to account vanitie a mother, and pure religion a ſtep-mother; & in a word to regard nothing but idleneſſe, riot, and wantonneſſe; and that the Lord vſeth from time to time, to reueale his wrath from heauen againſt theſe and ſuch like impieties: the Lord of his goodnes purge our land daily, more and more, from ſuch of them as doe beare anye rule in it: that ſo Gods indgements bring auerted, wee may haue his mercies continually multiplyed vpon vs and our poſteritie, vnto the worlds end. Amen.

Farwell.

# Wofull newes from Wales.

Or

# The lamentable losse of diuers Villages and Parishes (by a strange and wonderfull Floud) within the Countye of *Monmouth* in *Wales*; Which hapned in *Ianuary* last past 1607. whereby a great number of his Maties. Subjectes, Inhabiting in those partes, are vtterlye vndone.

THE holye Scriptures teacheth vs, that when as God had framed the Heauens, Earth, Sea, Aire and all that in them is, hee then created Mankinde the last of all: euen as it were a little briefe or concise Mappe, a summe or an abridgement of the whole Worldes perfections: to the intent, that beholding so some

as he was made, this comely and glorious Theater of nature replenished with all things profitable and delightful, either for soule or body, he might presently be put in remēbrance how much he was obliged vnto his and their Creator: yea admonished what occasion and cause he had to loue him in true sincerities of affection, to obey his statutes in integritie of deuotion, to worship and glorifie him, who in infinite and abounda[illegible] ineffable mercie, had ordeyned him soueraigne Lord and maister ouer all his creatures. But the text doth ad a point more notably to be obserued: namely that the Lord made mankinde euen in his owne Image and likenesse: the which was placed not onely in the externall figure of his body, as Auidius wickedly maintained, but euen both in soule and body, seeing sin doth consist in both, which is the contrarie thereunto: and also that the renewing of the same againe in vs, is the sanctification of the one, as well as of the other: nay, as ware is apter to receiue a print then clay; so the Soule being a spirit, and so nearer vnto the Diuine nature in the essence of it;

It tooke more into it of Gods Image, and did better expresse it then the bodie either did or could doe,

doe, wherfore the Lords Image wherin hee created our firſt parẽts, was placed partly in mãs ſubſtãce, eſpecially in his ſoule, and in the eſſentiall partes powers, and forces of it, & partly alſo in certain qualities, and in a certaine honour, dignitie, and glory, wherewith they were adorned: for firſt the very ſubſtãce of Adams ſoule did reſemble Gods eſſẽce, in the ſimplicity, inuiſiblenes, & immortallitie therof, and alſo in that power which it inioyed to know and will.

Againe, as God is but one in the world, ſuſtayning, quickning with life, and gouerning the ſame, ſo there is but one ſoule in the body, which being whole in euerie part therof without either augmẽtation or deminution ruleth it, giuing vnto it life, ſence, and motion. Further alſo, the ſoule is like vnto God in the faculties of the ſame, conſidering that as there is but one onely diuine eſſence in the Godhead, & yet three diſtinct perſons in reſpect of their externall actiõs, ſo the ſoule is but one, howſoeuer it cõſiſteth of three eſſential faculities: the intellectiue, the ſenſitiue and the vegetatiue. Moreouer as for the qualities of the ſoule, it did in wiſdome, Juſtice and holines reſemble God, as appeareth, in that

Paul exhorteth vs to bee renued vnto these partes of his image as the moste excellent: On the other side, as for the body, it did resemble God in that immortalitie wherein at the first it was created: Againe, the seuerall members of the bodie, resembled the varietie of his perfections, & therefore in respect of their diuers vses, they are often in ỹ scriptures, Metaphorically ascribed to him, as handes to shew vs his omnipotence, and eyes to teach to vs his prouidence: Besides, in his verie bodie man resembled God, in regard of a certaine imperious maiestie conspicuous therein; but principally in his face, & countenance which caused all ỹ liuing Creatures to stand in aw of him. Briefly the whole man both soule and bodie, did and doth still in some small measure resemble God, in that his dominion wherein as a little God, he is by the Lord appointed soueraigne ruler ouer all things both in the earth, sea, and ayre. Now the deuil the old Serpent, being falne through his transgression into wretchednesse and miserie, and enuying the blessednes in which he sawe our first parents were planted in earthlye Paradice, he possessed the bodie of a serpent, & there in did come & tẽpt Euah the mother of vs al, to disobey

obey the Lord in taſting of ỹ fruit which hee had forbidden her & her husband vpon paine of death to medle withal. What ſhold I ſay more? he drew her by his wiles to beare him accuſe god of vnkindnes: frõ hearing to ſuſpition of his loue, from ſuſpition vnto direct rebellion against his law: ſhee took of ỹ meat prohibited & eat therof, yea not ſo cõtented, ſhe did intice & allure by perſwaſions her husband, vnto the ſame capitall crime & offece againſt the diuine maieſtie, ỹ worlds creator. The fact being thus notoriouſlie committed, the Lord came & gaue his ſentence vpon ỹ malefactors, namely that they ſhould among other puniſhments ſpecified in the text, returne vnto earth from whence they were taken:

Thus of immortall they were made mortal, children of death and corruption, but happy it had been if this calamity had extended no further then themſelues: alas Adam was a publick perſon, & receiued graces for al his poſteritie, and therefore if hee had ſtood, we had likewiſe done ſo, but hee falling, wee fall together with him into the ſame calamityes which ſin brought him into, euen into all miſeries leading vnto death, and death it ſelfe both temporall and eternall, vnleſſe wee bee redeemed by

our blessed mediator and redeemer Jesus Christ our Saviour. So ỳ howsoever manye of the olde worldes Patriarkes lived seaven, eight, and nine hundred yeares, by meanes not onelye of their owne temperance, but also of a singular blessing of God bestowed on them, to the end they might the better finde out artes and Sciences which required long experience: fill also the world the sooner with people, haue their obodience vnto the Lord the more fully tride, and the more purelye conuay true religion vnto their posteritie, as not passing through the handes of many persons, yet yon see til at the last they dyed: the power of originall sin, the wages whereof is death, alwaies at ỳ legth taking hold vpon them, and because they vsed the benefit of their long life, not in such holy maner as the Lord required, but grew shameless in all euill courses, wee see that Almightie God being moued vnto wrath by their enormous vices, sent a floud vpon them, and swept them away from the face of the earth, like dung and excrements, onely preserving faithfull Noah and his houshold, together with some reliques of the creatures, in an Arke which he had caused him to frame for that seruice: and as for their

their poſteritie in Noahs linage, who repeopled the world againe, we ſee that the Lord did abridge their yeares by many hundreds from thoſe which their forefathers did inioy that ſo they and wee to the worldes end might bee perpetuallye mindefull of their & our departure out of this vale of miſerie, wherein wee haue no certaine habitation or inheritãce, but are continually ſubiect vnto the arreſt of death & hels priſon, vnleſſe in time we get all the debts of our offences cãcelled by being made heires of the riches of Gods loue in his Sonne Chriſt Ieſus, for death ſtriketh with more dartes then one, he hath euen almoſt infinite wayes to ſeize vppon vs, when from the Lord he hath his licence.

Thus wee ſee ſometimes men conſume away & languiſh: ſometimes the Peſtilence doth deſtroy them: ſometime the ſword, and ſometimes famine: euerie one ſome thing or another according to the ſpeech of the Poet, Happie is he that is ſo prouided as ỹ in deed no kinde of death is ſuddaine to him: & ſeeing examples vſe to moone vs, let vs ſeriouſly thinke vpon the late inundation of waters, which hath euen at vnawares ſurpriſed many who little expected ſuch an accident, that ſo by the due noting

of

of it, wee may bee incited to prepare our selues for some tempest in one kinde or another, as terrible vnto vs as that hath been to thē knowing that these prodigious ouerflowinges of the waters, howsoeuer naturall causes, as Gods instruments doe claim their partes in thē, yet they proceed from the Lords owne direction, who by his punishing of others with thē, doth threaten grieuous calamities, euē against our vice, vnles I say speedy repentance, & amendment doe auert his feareful wrath & iudgement frō vs, apparātly kindled in many kindes within these few yeares last past against vs. It hath alreadie by the pen of another beene related, what great harme hath beene doone by the deluge of waters inuading Somersetsh. & couering neere the Severne 20, mile in cōpas, to the ruine of al creatures & places which lay within ỹ circuite: further it hath beene shewed ỹ al Exent marshis couered, & ỹ sea got vp betwæn Barstable and Bristowe as high as Bridge-water: what is done in Herefordsh Glocestersh. & diuers other bordering places vpon ỹ seas, it cannot yet in special be recorded vpon ground of certaintye: but touching Monmothsh. in Wales, the report of one in place of authoritie, & that not vpon a bare heare-say, is this. In

## in Monmouth-Shiere.

IN the month of Ianuarie last past vpon a Tuesday, the Sea being very tempestuously moued by the windes, ouer-flowed his ordinary Bankes, and did drowne 26. Parishes adioyning on the Coast side, in the foresaide Countrey of *Monmouth-shire*, the particulars whereof doe follow: all spoyled by the greeuous and lamentable furie of the waters.

| | |
|---|---|
| Matharne. | Goulden lifte. |
| Portescuet. | Nasshe. |
| Caldicot. | Saint Peire. |
| Vndye. | Lanckstone. |
| Roggiet. | wiston. |
| Lanihangiell. | Lanwverne. |
| Ifton. | Christchurch. |
| Magor. | Milton. |
| Redwicke. | Basshallecke. |

Saint Brides.
Peterſton.
Lambeth.
Saint Mellins.
Romney.
Marſhfield.
Wilfricke.

Now

Now all kinde of Cattle being for twentie foure miles in length, and foure in breadth, were drawned: Rakes and mowes of corne borne out of their places and carried away. Againe, the Sea hath beaten downe at the foresaid times, a great multitude of houses, scattering and dispersing the poore substance of innumerable persons. So that the damage done in the foresaid places, both in cattel and other goodes, is supposed to amount vnto the value of aboue an hundreth thousand pounds.

But alas, a man will giue all that hee hath, so that his life may bee preserued: this is it which wee esteeme of aboue all worldly treasures: howsoeuer, as one said well of olde, it being nothing but a brittle and miserable fetter, which chaineth the pure and euerlasting soule, vnto the vile, sinfull, and corruptible bodie. But surely there is none eyther so greate an Orator, or else so mightie an Enchaunter as life is; for it doeth perswade vs vnto the contrarie of that which wee both see & feele: for although we know our owne frailty, and

that we muſt needes die, yet what wrongs, what hatreds, what labours, & what vnſpeakeable wretchednesse will men endure, rather then leaue theſe their clay houſes, wherein they are but Tenants at Will, ſubiect to be diſpoſſeſſed at Gods pleaſure. Wel, ſaide the Roman wiſe man: That ſeing the flowres of life be but luſts and pleaſures, falſe ſhewes, ſhadowes, and vanities, the fruites thereof but labour, care, ſickneſſe, and tedioufnes, yea the tree it ſelfe but corruption and frailety: Oh what reaſon haue men to doate vpon it: why ſhould death be ſo fearefull vnto them: eſpecially when hauing their portion in Chriſt Ieſus, they are well aſſured that their felicity is not in this life to be expected, but in the world to come. Into the which, Death is our Ferriman: and conſequently our aduantage: as the Scripture tearmeth him. Neuertheleſſe, ſeing life is precious, as Natures bleſſing, left with vs by the Lord in truſt, and to be redemanded by him, and obediently yelded vp by vs at his pleaſure, for his glory: how happy would thoſe that endured the foreſaide loſſes haue thought themſelues,

ſelues, if ſo bee that they had but eſcaped away with their liues. But poore wretches, the moſt of them were drowned, by the foreſaid inundation: not as though I did iudge them all miſerable who did die therein. For as Koper ſaith touching the flood which did ſurpriſe the olde worlde: in the firſt iudgement, wherein the tranſgreſſing Angels were to be cenſured, and in the laſt day of Aſſizes generall: onely the reprobate haue beene and ſhal be condemned, the elect ſaued. But in iudgements that fal out betweene; neyther the elect alone are preſerued, nor the reprobate onely are deſtroyed. And yet no doubt many of them, yea the moſt were prophane, as the reſidue of all our Countrey is, in reſpect of the multitude: for pride, gluttony, drunkennesſe, the very Metropolitane City of all the Province, of vices, fornication, and all ſortes of vncleanneſſe, the which the Lord threatneth to puniſh where he findeth them, in a fearefull manner: doe euen walke vp and downe like Rulers in all places. And what ſhall I ſay concerning the contempt of the Miniſterie of the word, and the manifold wrongs continually of-

fered euen vnto the most reuerend and faithful Ministers of the same. Is the couetousnesse of our yron hard hearted age, vnknowne to any man? doeth it not destroy and corrupt daily more and more, both Church and Common weale among vs? hath it not stollen almost into euery corner, and crept wel neare into euery heart, maring all where it commeth? But hee is blinde who noteth not the seuerall kindes of oppression euery where practised: and the lying and dissimulation euery where vsed. In a word, idlenesse, one of those sinnes which caused Sodome to bee destroyed, is most palpably to bee noted in all states and conditions of men among vs: both in Church and common-weale: while the Cleargie doth nothing but looke for liuings, and leaue the labours of their function: and the Gentry esteeme more of their Hawkes, Howndes, and other their vainer pleasures, then the godly discharging of their offices wherein the Lord hath set them? And shal wee then imagine that they were onely good that are gone in this calamity of waters? Certainely, as I make no question, but

God

God hath had his faithful ſeruants among them: ſo I doubt not, but that the greateſt part of them were euen as the reſt of our Nation is at this daye: leawde and prophane wretches, whom the Lord hath thus plagued, for to recall vs if it be poſſible from our filthy practiſes: leſt at once hee be prouoked to poure downe the full vialls of his wrath vpon vs. And therefore, if wee be wiſe, let other mens harmes make vs warie, leſt cuſtom in vice make it grow euen another nature to vs. Wherefore aboue all things, let vs take héed that long eſcape of puniſhment, or the vaine hope of long life do not delude vs, & make vs run on ſtil into our ſins like the bard horſe into the battel: for our life is but like the Gourd of Ionas, or the pilgrimage of Iacob, the dales whereof are as few as euil: yea it is like vnto the viſion of Eſdras, goodly to looke vpon, but vaniſhed in a moment: And therefore, there is nothing more perillous to be entertained by vs then the ſpot of Epicures, (o thanatos vden pos:) death belongs not to vs: ſéeing we are therby brought to be carleſſe of our actions. But to return vnto our foreſaid narration.

The

The foresaid waters hauing gotten ouer their wonted limittes, are assirmed to haue runne at their first entrance with a swiftnesse so incredible, as that no Gray-hounde coulde haue escaped by running before them. And they yet couer twenty foure miles in length, and foure and more in breadth: which if the water were quite gone againe, be not to be recouered within the space of fiue or sixe yeares, to bee so seruiceable ground as formerly they haue beene: yea, and there is no probabilitie that that part of the Countrey, wil euer be so inhabited againe in our age as it was before this floud, howsoeuer it hath heretofore bene reputed, the richest and the fruitfullest place in all that Countrey.

Moreouer, the land ouerflowed with the Seuerne sea, is valued at aboue sortie thousand pounds by the yeare, only in the said Country of Monmouth, which is yet vnder the waters, and to bee recouered againe from them at the Lords good pleasure.

Further, among other matters, these things are related as certaine truths. As that a certaine man and a wo-

woman having taken a tree for their succour, and espying nothing but death before their eyes: at last among other things which were carried along in the streame, perceyued a certaine Tubbe of great largenesse to come nearer and nearer vnto them, vntill it rested vppon that Tree wherein they were: Into which (as sent vnto them by GODS prouidence) committing themselues they were carryed safe, vntill they were cast vppe vppon the drie shoare.

Againe, of a maide childe, not passing the age of foure yeares: it is reported, that the mother thereof, perceiuing the waters to breake so fast into her house, and not being able to escape with it, and hauing no clothes on it, set it vpon a beame in the house, to saue it from being drowned. And the waters rushing in a pace, a little Chicken as it seemeth, flew vp vnto it, (it being found in the bosome of it, when as helpe came to take it downe) and by the heate thereof, as it is thought, preserued the childes life in

the middeſt of ſo colde a tempeſt.

An other little childe is affirmed to haue bene caſt vpon land in a Cradle, in which was nothing but a Catte, the which was diſcerned as it came floating to the ſhoze, to leape ſtill from one ſide of the Cradle vnto the other, euen as if ſhe had bene appointed ſteereſman to pzeſerue the ſmall barke from the waues furie.

Moreouer one Miſtreſſe Van, a gentlewoman of good ſozte, whoſe liuing was an hundzed pound and better by the yeare, is auouched, befoze ſhe could get vppe into the higher roomes of her houſe, hauing marked the appzoach of the waters, to haue bene ſurpziſed by them and deſtroyed, howſoeuer, her houſe being diſtant aboue foure miles in bzeadth from the ſea.

Beſides theſe thinges in Monmouth-ſhiere, alreadie ſpecified: One Miſtreſſe Matheus of Landaffe in Glamorgin Shiere, dwelling ſome foure miles in bzeadth frō the Sea, is ſaid to haue loſt foure hun-

hundreth English Ewes. Much corn is likewise there destroyed in that Countrey, many houses ruinated, and many other kindes of Cattell perished. The number of men that are drowned, are as yet not knowne to exceede aboue twentie hundred. A multitude more then did, had perished for want of foode, and extremitie of colde, had not the right Honourable the Lord Herbert, sonne and heire to the Earle of Worcester, and Sr Walter Mountague, Knight, brother vnto the Recorder of London, who dwell neare vnto the foresaid places, sent out boates, (fetched tenne miles compasse vpon Waines) to releeue the distressed. The Lord Herbert himselfe (as the relation is) going himselfe, vnto such houses as he could, that were in extremitie, to minister vnto them prouision of meate and other necessaries. And these are the things touching these foresaid places, which haue been deliuered as truthes vnto vs, of vndoubted veritie. And there we leaue them.

As for our selues, seeing we are all of vs subiect vn-

to the like sinnes that others are: and that these when wee dayly fall into them, doe like the blood of Abell, sollicite the wrath and vengeance of the Lord to be powred downe vpon vs. Let vs thinke vpon the iudgementes which God hath inflicted vpon others for their vices, that so wee may be the more averted from the like offences. Thus did Dauid doe. And the Prophet Hab: doth witnesse, that the grievous plagues which euen in a vision hee did see should come vpon the Chaldeans, did make him to quake and tremble: what would he haue done, if so be that hee had seene the very actuall execution of them? would not hee haue applied them vnto his owne person, remembring that his miserie by nature was as great as any others? But no man careth to knowe himselfe and his owne deserninges: euerie one delighteth to marke his brethren, and their infirmities, being therein like vnto those Lamiæ or Faeries: concerning which, Plutarch speaketh, who when they went abroad, filled their heads with

eyes,

eyes, but when they came home againe, plucked them out, and put them vp in boxes : As for his owne breath, each one thinketh it to be sweet enough, as the Prouerbe speaketh. The Lorde of his mercie graunt, that we may learne in time to be wise vnto our owne health and saluation, least that these water-flouds in particular, prooue but forerunners vnto some fearefull calamities, more generall.

# FINIS.